

# Jesus, Our High Priest

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[ 0 : 0 0 ] Thank you for choosing to listen to today's message by Rev. Dr. David Edgley. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.

Be blessed. Hebrews chapter 1 verse 3. He being the express image of God, being the brightness of His glory, He who sustains or upholds all things by the word of His power, when He had purged our sins, He sat down at the right hand of majesty on high.

What was He sitting there doing? That's what I want to talk about today. He sat there as the high priest. Priest, why do I need a high priest? You just need one, man. So, He sat down.

I want to talk about the high priestly role of Jesus. Jesus, our high priest. Our high priest. You see, the reason why you even homologia is because you have a high priest.

Who is the high priest of your homologia? The only reason why you can have faith is because you have a high priest. The only reason why you can come to church is because there is a high priest.

[ 1 : 1 0 ] You have a high priest. His name is? His name is? Jesus. You have a high priest. He has a high priest. So, in Hebrews chapter 10, verse 19, 20, 21.

I want to pick it within the veil. Hallelujah. I've got my teaching today is supposed to show you that physical things are part of the blessings. But that's not the main reason for the blessing.

Redemption. Redemption. You were not born again. Watch this. You were not born again. Redemption is not an end. Redemption is not an end. Do you know what that means?

Redemption not being an end is, I'm saved. That's all. Jesus came to die to save me. No, that's, you are not just saved just to be saved. He says that for those he foreknew, he also predestined.

Get up, get up. Please, quickly, quickly. Stand here, stand here, stand here. Please, you to get up. Somebody, get up. Get up, quickly. Stand here. Stand here. Face there. Face there. It will come in.

[ 2 : 1 0 ] Yeah, top of the ass usual. Come, come quickly. Okay. Okay. Now, this is the beginning. This is predestination. No, what's the destination of the bus? The last stop. Predestination.

So, pre, before you showed up, God has predestined that that's where you are supposed to end. Okay. And, but then you are, you have a problem. Sin. You are baptized in sin.

Okay. So, God has to remove the sin problem. That is called redemption. Redemption is dealing with sin. So, redemption was put in place because of sin.

Yeah. Yeah. It wasn't a package that was an end by itself. God put redemption in because we are sinful and we are baptized in sin and we are struggling in sin.

Yeah. Yeah. Yeah. Yeah. Yeah. That's why we have to be redeemed from the sin and the punishment of sin. So, this is him. For those, in Romans chapter 8 verse 29, he said, for those he foreknew.

[ 3 : 13 ] Before you showed up, he knew what he was going to do with your life. He also predestined. Predestined means destination has been said before. Pre is before. So, where you are going, your destination has been said.

So, predestined to be. What is the predestination? This is the predestination. But what is the actual object of predestination? It's in the Bible. For those he foreknew, he also predestined to be conformed into the image of his son.

So, your destination is to be like Christ. Not just to be saved. You didn't get it. He didn't save you just to stay saved.

He saved you to be conformed into the image of Christ. So, that he might be the first one amongst many brethren.

So, we are plenty. But he's the first. He was the only begotten son. And he became a human being. Okay.

[ 4 : 13 ] He wasn't a human being. But he became a human being. There are two becomes in Jesus' life. He became a human being. And after he became a human being, he took the human nature, died, resurrected.

And when he resurrected, he became the firstborn son of God. So, he's no more the only begotten. Now, he is the firstborn son. So, that if you talk about firstborn, there are other bones.

So, that he might become the firstborn amongst many brethren. Shout many. Many. Many. This is Christianity. Yes, sir.

And so, sin is there. He comes. This is redemption. He comes to. Let's say that's the sin. Redemption comes to remove the sin. So, most of you here who are born again.

That's your state. So, long as God is concerned, your sin is no more a problem. Now, he's working in you. He's working. Now, you are a son. But you are going. You are fully developing from glory.

[ 5 : 10 ] He says in Hebrews chapter 2. He said, God in bringing many sons to glory. And in Peter, he says that the prophets of old, they prophesied about us.

And wondering what sort of, about the suffering of Christ and the glories that you follow. In bringing many sons to glory. See? So, the work is that we as Christians, we are, God is working on us.

Through his word. In 2 Corinthians, as you look into the word, you are being changed from glory. That means that you're already in a state of glory. When you are born again, you have been entered into glory. Thus, he foreknew. He also predestined.

Why? To be conformed to the image of his son. Why? So that he might be the firstborn amongst many brethren. And then he goes on. He said, and those he predestined, he also called.

Those he called, he also justified. Those he justified, he also glorified. That's the end. Our end is glory. Shout hallelujah.

[ 6 : 12 ] Hallelujah. I'm being tempted to preach next week's message. Because your end being glory. But there's some glory you should be expected. You know, for all our sin. That's why you're forcing.

That's why we die. That's why. So, we have been called. Now, he, after he has purged us from our sins, that's why he came on earth. One of the major reasons he came to, the main reason he came to die is to purge us from our sins.

Okay. He sat on the right hand of majesty on high. For what? He seated there as the high priest. Hebrews chapter 10. Did I say chapter 10?

You remember verse 19? How many of you are there? If you have opened to that place, say, thank you, Jesus. If you have not opened to it and you are yet to do that, say, help me, Lord.

All right. Help is coming. Hallelujah. Hallelujah. Some of us are not used to turning the pages of our Bibles. We are quite good with the gadgets.

[ 7 : 15 ] That's fine. But then, please. You see, I want you to have a very good relationship with your Bible as a Christian. Now, it's old-fashioned. First century Christianity with a 21st century technology.

The first century Christianity was a Christianity built on the Holy Ghost. Built strong on the Holy Ghost with strong evangelism, miracles, signs and wonders following.

Would you see how it has been watered down? But those days are coming back. Because the coming of Christ is getting nearer. Hallelujah.

Hebrews chapter what? Master, so why don't you just read it and you keep going back and talking again and talking again and talking again? Having therefore, brethren, boldness to enter into the Holy by the blood of Jesus, verse 20, by a new and a living way.

I want you to have to teach on this, a new way, living way. Jesus said, I'm the way. I am the way. He said, come, boldness to the way. I am the way. Hey, I'll show you what you do in the way.

[ 8 : 26 ] You are supposed to run in the way. Okay. In a new and a living way, which he consecrated for us through the veil. That is to say, his flesh. And so, two things we have.

Number one, it says, therefore, having boldness to enter into the Holy by the blood of Jesus, end verse 21, and having a high priest over the house of God.

We've got a high priest over the house of God. Amen. We've got, I read Hebrews chapter 10, verse 19, 20, and 21. We've got a high priest over the house of God.

See, I've got a high priest. I've got a high priest. Jesus is our high priest. Amen. There's no book in the Bible that depicts Jesus so well, or his high priestly role so well as Hebrews.

Actually, Hebrews primarily is more about the high priestly role of Jesus. So, chapter one, I found out that chapter one, he mentioned Jesus seated in heaven.

[ 9 : 26 ] Remember that? Who, after he has spared, one, three, after he spared Jason, asked for Jason, sat in heaven. So, he's not on the cross, sat in heaven. Then, chapter two, after he spoke about God in bringing many sons to glory, and Jesus Christ, because his brethren are flesh and blood, verse 14, he also likewise, because we are particular flesh and blood, he also shared in the same that through death, he might save those who have been subject to death and bondage.

Okay? And then, it went on. Then, verse 16, 17, they spoke about, because, watch this, because it was necessary for him to be like us so that he can be a high priest.

Hebrews chapter two, verse 17, it talks about he had to be like us so that he can be a merciful high priest. So, chapter two, he spoke about his high priestly role. And then, chapter three starts by, therefore, having holy brethren, particularly the heavenly calling, seeing that we have a high priest, considered the apostle and the high priest of our confession.

Then, he began to talk about other things. By, he spoke about Jesus' high priestly role. Then, he spoke about other things, moved into chapter four, the same thing, continue in chapter four. And before he could end the thing he was talking about, don't harden your heart.

When you hear, remember when I was teaching, don't harden your heart. Before he was saying that, he went on, chapter four, verse 12, he said, for the word of God is quicker, sharper than any two-edged horse. After that, he moved on to talk about, therefore, having a high priest over the house of God, who has passed through the heavens, Jesus.

[ 11 : 01 ] Chapter four, he's there, high priest, verse 14. And then, verse 15 says that, for we do not have a high priest who cannot sympathize with our infirmities, but was at all points tempted just as we are, yet without sin.

Verse 16 says, therefore, come boldly before. So, he spoke about the high priest of Jesus. Then, he continues speaking, then, verse, chapter five, it's, I like, okay, that's where I want to go on now.

Chapter five, Hebrews chapter five, it talks about for every priest, every high priest, taken from amongst men. It looks like this thing is talking about every verse.

Chapter six spoke about high priest. Chapter seven spoke about high priest. Chapter eight spoke about high priest. Chapter nine spoke about high priest. Chapter 10 spoke about high priest. Chapter 11 spoke about now your faith. So, chapter 11 is just talking about the catalog of people who live by faith and what happened to them.

And even them, they are below our standard. We are higher than them because they are not complete without us. So, he says, then he goes on to the, therefore, looking onto Jesus, the author and the finisher of our faith.

[ 12 : 08 ] This was the example of the faith. But Jesus is the author and the perfecter of our faith. Let us run. So, but I realize that high priest, high priest, high priest.

So, let's look at chapter five. The high priestly role of Jesus is something that needs not to be marginalized. Jesus, our high priest. Hebrews chapter five, verse what?

All right. Let's look at from verse one. Somebody's blessed. I am me. I said somebody's blessed. I am me. For every high priest taken from amongst men is ordained for men in things pertaining to God that he may do what?

Offer both gifts and sacrifices. He may do what? Offer both gifts and sacrifices. Some of you, you don't read that. You say, offer both gifts and sacrifices.

No. Offer both gifts and sacrifices for sins. Every high priest taken from amongst men, eh? Taken from amongst men is appointed.

[ 13 : 08 ] What did you say? What did you say? Every high priest is selected from amongst the people and is appointed to represent the people in matters related to God. To offer gifts and sacrifices for sin.

The gifts and sacrifices that he offers is related to sin. Because people are sinful. So before Jesus came to die, before God himself came on earth, he had to institute a program so that people can have a relationship with him to a certain extent.

That's what Moses' names were doing. Elijah, Elisha, Jeremiah. These guys, these guys of old, they were having a relationship with God but in a limited fashion.

A very restricted fashion. But you can't relate with God if you have sin. So God has to put a system in place to take care of their sins while he relates with them temporarily.

Until the day where he will take away their sins. And the system he puts in place to help manage their sins is called the high priest. Watch this. So let's go. Let's go. Let's go. I think there's something I want you to know.

[ 14 : 10 ] Okay. Who can have compassion on the ignorant and on them that are out of the way? He himself also is compassed with infirmities, weaknesses, and trouble. He himself has the sin issue.

By raising hereof, he ought to ask the people also for himself to offer sins. Okay. Now watch this. And no man takes this honor unto himself but he that is called of God as was Aaron.

So you don't take it upon yourself that today I'm going to be a priest. So it's necessary to understand that you can't take this thing upon yourself unless God appoints you. If men appoint you, they have to supply the anointing for you.

If you appoint yourself, you have to supply your own anointing. But if God appoints you, he will anoint you. I found out in the Bible, he said, steady to show yourself approved not unto men, unto God.

It's God's approval you need in the work of God. It's God's approval. Steady to show yourself approved unto God. A work man that needs not to be ashamed, rightly dividing the word of truth.

[ 15 : 15 ] So if you don't deal, if God calls you and you don't bury yourself in the Bible, you'll be, you'll be shamified. Instead of being glorified.

You are called but there are question marks around you. Steady the way. No one takes this honor upon yourself, apart from, except you are appointed by God.

You don't just get up and say, I'm a high priest. God must appoint you. God must appoint you. If you go to the, you're traveling, you jump on the plane and the pilot said, guys, since I was born, I've been a wonderful pilot.

I've not been to any piloting instruction school, but you know what? I was born with it. You'll get down. Won't you come out of the plane? Even some of you, you will not allow, allow some hairdressers or barbers to touch your hair.

But you don't mind because the church is close to you. That pastor to pastor your spirit. You travel someplace to go and do your hair.

[ 16 : 29 ] Go all, I know some guys just cutting hair. I mean, somebody like this guy, there's no hair. But he has a special bar, but you will go to it. I'm wondering, why do you have to choose? Because this one, you just, you just scrape it.

Your wife can't do it for you. It doesn't require it. But human beings, we are particular about who serves us. But why is it that when it comes to spiritual things, most of us don't care?

We are thinking about convenience. It's next to my house. My friends are there. What is wrong with you? Your marital future, your family future is hinged on the word that you are being taught.

Don't toy with the word. Don't toy with the word. Look for the word. That holds your future. Child. That's right. Don't go to church because they have nice creams.

Excuse me. Don't go to church because the music is nice. No. No. They have ushers. No. Don't do that. No one takes this honor upon himself except him who the Lord has just asked Aaron.

[ 17 : 38 ] So Aaron was not just doing it. God appointed him. So when some people challenged him, God said, let them come together. Let them all bring rods. And what's their name? Korah and Abihu. Bible says the ground opened and God swallowed.

The ground swallowed them. God cleared them. So I don't. I appointed Aaron. And they are family and they are. It's in the Bible. Now verse chapter 17. Chapter 16 and chapter 17. They rose up against Aaron's leadership.

And Moses' leadership. And God said, I appointed Aaron. You want to challenge him? Get all of them. Let them come. And he said, let them bring their senses. Because they, interestingly, Korah, Abihu, they were also in the Levitical priesthood family.

So it's a family thing. But when it comes to who has been appointed, it's not. You just don't take it upon yourself. You don't take it upon yourself. Because God has to appoint you. God has to appoint you.

They rose up and said, why? Why is it that you, everybody must be following your instructions? Why is it that? It's in the Bible. Not mistakes. Why is it that we must follow your instructions? Is it only you and Aaron who are on? And Moses said, are you not satisfied that even you have been considered to come around the altar?

[ 18 : 54 ] That privilege. You actually want now to take the reins? You want to take? Are you not happy with how far you have come? Are you not happy with this praise and worship you are doing?

Are you not happy that you are now even an Asher? Are you not happy that you are in care group? Or you are a care group leader? Are you not happy? Aaron, Moses said, okay, come.

Let's meet before God. God said, they're going to tell Moses, I will not come. Go ahead and tell Moses, you won't come anywhere. We are not interested. It's in the Bible. And because of their rebellion, Bible says that God said, let them stand in front of the table.

And then their door and the earth opened and swallowed all of them alive. And God told them, he's interested. Before the earth opened, God said, tell, Moses said, all of you who don't want trouble, stay away from the guys.

It's in the Bible. Those who didn't stay away, Bible said the earth swallowed all of them together. Be careful how you affiliate with people who are rising against spiritual authority.

[ 19 : 58 ] You may be swallowed alive as well. That's why you need the word taught. No problem, you will see the effect on your life.

No problem. So, he said, no one takes this honor upon himself except he who the Lord has called, just as Aaron.

Then he moves to verse 6, Hebrews chapter 5. So, verse 5.

So, also, Christ, you see, even Christ didn't take it by himself. Christ glorified not himself to be made a high priest.

But, watch this. But he that said unto him, thou art my son, today I have begotten you. So, he really did take it. God, the one who told him, you are my son, I have begotten you.

[ 21 : 02 ] As he said also in another place, thou art a priest forever. After the order of Melchizedek. So, Jesus didn't appoint himself, God appointed him.

He appointed him to be our high priest. Our representative before God. Now, the Aaronic high priest would, watch this, I said something earlier on.

The Aaron, when I say Aaronic high priest, in other words, the high priest under the Old Testament. Okay? The high priest, you have to come from Aaronic family for you to be a high priest.

Because it is appointed to that particular family. God, in his wisdom, did it like that. If you, if you try to challenge it, you have to face God. As God appoints.

Okay? So, sometimes you may not like somebody. But, please, don't fight him. Because, if you know God has called him, you will bear the brand. Anybody you know who is trying to destroy a church.

[ 22 : 03 ] In other words, attacking a church, saying negative things about a church. Or, and a man of God, possibly maybe used to be the man of God. Or, something they say negative. Please, try and stay away from such people.

Do you know why? Because they are exposing themselves to all kinds of spiritual. They are breaking a spiritual protocol. Does that mean that when someone is a man of God, or a Christian, or a church leader, cannot bring them to account?

No. That's not what I'm saying. Can be brought to account. Can be, there are systems that take care of that. But, you don't take it upon yourself to attack.

Never be a partaker of attacking someone God has chosen. Let God himself judge his people. Yeah. Oh, yeah. Definitely. Wow.

Who am I talking to? It's very deep. So, he says that, Jesus also didn't take it upon himself. But, it is God who appointed him and said that, you are my son.

[ 23 : 06 ] Today, I have begotten you. And, he said in another place, you are a high priest. After I order Melchizedek forever. You are a high priest, what? After the order of Melchizedek.

Okay. Did you see that? Melchizedek. So, he mentioned Melchizedek. Because, in the Old Testament, there are only two priests that were mentioned. Two high priests. Melchizedek and Aaron.

The Aaronic priesthood. But, the first one was Melchizedek. But, it was mentioned only once in Genesis chapter 14. When Melchizedek appeared to bless Abraham.

And, then it wasn't mentioned again until in Psalm. The book of Psalm. I think Psalm 110. Where it says that you are my son. Today, I have begotten you. You are a high priest after the order of Melchizedek.

Okay. Psalm. So, there's no other place in the Old Testament where Melchizedek was mentioned. It's a very interesting point I'm making. The first priest ever mentioned in the Bible was Melchizedek.

[ 24 : 08 ] But, the Bible was a bit silent on it. So, it eluded people because Aaron was dealing with their sins. The Aaronic priesthood was appointed because of sin.

The Aaronic priesthood was appointed. It was like recovery program. When you're driving a car, the car breaks down and then you get recovery. Recovery is just to help you to get out of the situation so you can continue normal.

So, Aaron was the Aaronic priesthood. When I say Aaron, not just Aaron. I mean the priest. The Old Testament priesthood was instituted. We read it. It said, for every high priest is appointed from amongst men.

Chosen for men to offer both gifts and sacrifice. What? For sins. So, it was sin related. Listen to this very carefully. So, in the Bible, Jesus' priesthood has three levels.

Three levels. First, Jesus fulfilled the Aaronic one by taking care of our sins. So, the Aaronic priesthood was put in place to deal with sin.

[ 25 : 06 ] So, that means that, watch this, you like this. That means that where there is no more sin, Aaronic priesthood is not necessary.

It's redundant. It was the presence of sin that gave the Aaronic priesthood its weight or its usefulness. It's necessity.

That's a good word. It's necessity. It was necessary because someone must take care of this sin problem so that people can relate to God. So, Jesus Christ came.

But what was happening was that the Aaronic priesthood, look at chapter 8. Let me show you chapter 8. Then we come back to chapter 7. Hebrews chapter 8. Hebrews chapter 8. From verse 1. Now, of the things which we have spoken, this is the Son.

So, we have such an high priest who is set on the right hand of the throne of the majesty in the heavens. Uh-huh. A minister of the sanctuary. Uh-huh. And of the true tabernacle. So, Jesus is our high priest.

[ 26 : 02 ] He sat down in heaven in a true tabernacle. Okay, go ahead. Which the Lord pitched and not man. Uh-huh. For every high priest is ordained to offer gifts and sacrifices. Okay. Wherefore, it is of necessity that this man have somewhat also to offer.

He has to offer something. Why? For if he were on earth, he should not be a priest. Why? Seeing as there are priests. There were priests who are doing the work on earth already. Aaron and the team, they were doing the work.

God appointed them and they were doing. They have not disappointed God. Okay. They were doing the work. Go ahead. Who served unto the example and shadow of heavenly things.

Okay. As Moses was admonished of God when he was about to make the tabernacle. Uh-huh. For see, saith he, that thou make all things according to the tabernacle. Verse 7. Verse 7. For if that first covenant had been faultless, then should no place be had been sought for the second.

Faultless. Say faultless. Faultless. If the first covenant had been faultless. Then no place would have been sought for the second. There wouldn't have been the need for a second covenant.

[ 27 : 08 ] But, go ahead. For finding fault with them, he said. For finding fault with the first covenant, he said that I'm going to make a new covenant. All right. Now, this new covenant is what Jesus comes to institute.

The old covenant was instituted based on the old priesthood. So, the Aaronic priesthood was there to take care. Watch this. To take care of a sin problem.

But, it even was not sufficient. So, it was a temporal measure. Then, Jesus Christ came and he offered himself. Watch this. He offered himself as the sacrifice.

And then, he went as the high priest. Presented his own sacrifice for sin. Presented his own blood for sin. And when he did this. Ah, Hebrews chapter 7. When he did this once and for all.

Hebrews chapter 7. Verse 26. Verse 26. He says that for such a high priest is fitting for us. Read it. For such a high priest became us. Who is holy. Now, that is became us is King James.

[ 28 : 09 ] That means that it is suitable for us. It's fitting for us. What kind of high priest is this? You will find out later in a minute. Yeah. Who is holy. Harmless. He's holy. He's harmless.

Undefiled. Undefiled. Separate. Separate. He's not one of us. He's separated from sinners. While the old testament high priest, they are all sinful human beings. But, this one is not a sinful human being.

Okay. So, undefiled. Separate it from us. And made higher than the heavens. Made higher than the heavens. Why? Who needeth not daily as those high priests.

Watch this. This is what I wanted us to get. He didn't need to do this thing every day. Like those high priests were doing. Read it. Watch this. Okay. Let's all go into a Bible.

I want to read it myself. Hebrews chapter 7 verse 26. Okay. Is that what we are reading? Let's all read it. Let's go. Verse 27.

[ 29 : 18 ] And then for their peoples. For this he did once. When he offered up. Watch this. Watch this. I'll show you something there. Watch this. It says verse 27.

Who needs not. This high priest doesn't need daily. Okay. Who needs not daily as those high priests. They were doing daily. Watch this. Those high priests to offer up sacrifices.

So, he didn't need to do it daily. Like the other guys were offering up sacrifices every day. Every time. Because it's. What you do. By the time you finish. The next day you're seeing us grown again.



Like some of us. So, watch this. So, he's not like them. He didn't have to do it like they are doing. So, he said this. 26. That statement. First statement there is powerful.

He said this high priest. Such a high priest. Is what? Is fitting for us. Meets our needs. Meets our needs. Someone. Different translation. Such a high priest is what? A different word.

[ 30 : 17 ] King James said he became us. Very interesting terminology. Became us. Another translation. Is fitting for us. Yes. I like that. What word? Perfectly.

Perfectly adapted. Perfectly adapted. He's fitting. You know. I don't know. Sometimes you are using an adapter and it's the wrong one. He said Jesus Christ is a perfect adapter. Perfectly adapted for us.

So, perfectly adapted. He's fitting for us. Such a high priest. Why? Because he's not a sinner. He's passed through the heavens. He is undefiled. He is pure.

Then the verse 27 said he's not like the other ones who have to offer sacrifices daily. He didn't have to offer sacrifices daily. He didn't have to do that. But, hold on, hold on.

But I thought you said a high priest is supposed to offer sacrifices. Yes. But he said he didn't have to offer. No, no, no. The problem was the daily aspect. Yeah. So, he also offered sacrifice.

[ 31 : 14 ] But not daily. How many times? What? It's in your Bible. How many times? What? How many times? What? How many times? What? All right. The question here is, if he has done the job once, if you need a mechanic once in your lifetime, and he has done it, why do you keep him?

Let him go. Yeah. That's it. That's it. You needed him just to fix the car. And this car, it won't break again once it's fixed. It's fixed. So, if, but why do you still keep him on your payroll?

No. No. So, then if Jesus' sacrifice was done once and for all, then he doesn't have to be a high priest again. Am I communicating something? Yeah. He doesn't have to, because he has done it once and for all.

For this he did once and for all. When he offered up himself. So, his one-time sacrifice disengaged or nullified or made redundant all the ironic sacrifices, ironic priests, their job.

Because there's no sacrifice for sin again. He has done it. Sin has been sorted. Amen. I said sin has been sorted. Amen. Sin has been sorted. Amen. Amen. So, now what?

[ 32 : 26 ] So, this tells us that Jesus Christ also fulfilled the requirement, the responsibility of the ironic priesthood, which was to deal with sin. But he's still a high priest, even though that aspect has been done.

In fact, he says that there's no more need for sacrifice of sin again. It's in the Bible. Hebrews chapter 9. There's no need. There is no need. Hebrews 9, 18, 19.

Okay, let's all read it from the Bible. Hebrews chapter 10, verse what? 18. Read it out. Let's go. Now, where remission of sin is, there is no more offering for sin. Where sin has been remitted, taken, forgiven.

Now, watch this. You owe me money and you are doing down payment. And then, this is your brother who has a lot of money, came and paid everything. Why do you have to still keep the direct debit going?

Standing on that going. Why? There's no need for that. Because some of you are paying monthly. But those, the high priest, they are helping pay daily. And Jesus came and paid everything.

[ 33 : 35 ] So, now we don't need the direct debit again. Does that make sense? Sin has been. So, when there is remission of sin, there's no more sacrifice for sin.

It's not necessary. Once, say once and for all. So, quickly, just to run this up because it's getting too windy. Quickly, to finish it. So, why is he still a high priest?

Three levels of the high priest. Watch this. Number one level is the ironic high priest and it deals with what? I can't hear you. It deals with what? Number two level, two aspects of high priest, priestly role or work of Jesus is the keenly high priest.

Say keenly. So, first of all, the ironic high priest and then the keenly high priest. Chapter 7 of Hebrews, verse 1. He said, and this Melchizedek.

Am I right? For this Melchizedek. Who met Abraham? Father Abraham, I feel like something is happening. Watch this. My time, my time, my time.

[ 34 : 37 ] I'm enjoying this thing. Is someone getting something? If you are not getting, go ahead and just listen to the message again. For this Melchizedek, king of Salem. Ah, ah, watch this. What is Melchizedek?

What is he? What is he? Melchizedek is a king? Yes. What is Salem? Salem is shalom, peace. Peace is not a territory.

It's a state. It's a state. King of Salem. Not just that. Watch this. For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him.

Ah! What did he do? He blessed Abraham. What did he do? Bless Abraham. The Aaronic priesthood was not blessing the people. They were offering gifts to God.

So the Aaronic priesthood, this is what Aaronic priesthood was doing. It comes from the people. Watch this. It comes from the people to God. So from the people to offer to God.

[ 35 : 39 ] From the people to offer to God. From the people to offer to God. That's what the Aaronic priesthood was doing. Sacrifices for sin. Sacrifices for sin. Then Jesus Christ came and he came and did it once and for all.

So no need again. By saying to have a high priest. For what? Now, his high priest is after the order of Melchizedek. Melchizedek is the priest and the king. Okay? He met Abraham.

When Abraham was returning from the slaughter of the kings. He met Abraham. What did he do? He blessed him. Verse 2. Look at this. Look at this. Who met Abraham and blessed him. Okay?

To whom Abraham gave a tenth. Abraham paid tithes to him. Okay? A tenth of all. First being interpreted king of righteousness. And after that, also king of Salem.

Which is king of peace. So he's a king of righteousness. King of Salem. Righteousness is not the country. Righteousness is not a geographical territory. Peace is not the country.

[ 36 : 35 ] But he's a king. The king of peace. The king of righteousness. And yet the high priest. The kingly high priest. When he met Abraham. It's okay if you look at Abraham just for a minute. Let's rush through this.

Look at Genesis chapter 14. Genesis chapter 14. Hallelujah. Verse 18. Okay.

Start reading it for me. And Melchizedek. King of Salem. That's the first time his name was mentioned in the Bible. Genesis chapter 14 verse 18. Melchizedek.

And when he was mentioned. See how he was introduced. King of Salem. Go ahead. Brought forth bread and wine. What did he do? He brought forth bread and wine. King of Salem.

When he met Abraham. He didn't come to collect. First. He brought forth bread and wine. Read it again. And Melchizedek.

[ 37 : 32 ] King of Salem. King of Salem. King of Salem. Brought forth bread and wine. Brought forth bread and wine. And he was the priest of the most high God. And he was the priest of the most high God. And he blessed him and said.

And he blessed him and said. Blessed be Abraham. Of the most high God. Possessor of heaven and earth. It's okay. Let's leave. So when Melchizedek met Abraham.

Bible said he blessed him. But actually the blessing. Okay. Finish the text. The next verse. And blessed be the. And blessed be the most high God. Which hath delivered thine enemies into thy hand.

And he gave him tithes. And Abraham gave his tithe. After he went to get the victory. He gave the tithe to the priest. And the priest blessed him. It is a bring it.

Abraham knew how to transact spiritual business. So he gave his tithe to him. And he blessed him. Watch this. The Melchizedek type of priesthood. Comes from God.

[ 38 : 27 ] To minister to us. Whilst the Aaronic priesthood. Goes comes from man. To minister to God. So. The Aaronic priesthood.

Is from man. Going to God. As a representative of man. The Melchizedek priesthood. Comes from God. To minister to man. So. And what does he minister? Bread and wine.

What is bread and wine? Jesus said. This is my body. This is my life. Ah. He comes. Listen. He is ministering life. Ah. Life into us.

Our high priest. Is ministering life. So anything that doesn't look like life. Anything that is dying in your life. Jesus Christ. As a high priest. Is ministering life.

Is ministering life into your marriage. Ministering life into your health. Ministering life into your career. Ministering life into your life. Shout hallelujah. Hallelujah. Hallelujah. Hallelujah. Okay so.

[ 39 : 24 ] The keenly. Watch. The keenly high priesthood. Ministers life. When you read the Bible. The Bible is actually a book of life.

It's about life. From the beginning. Genesis chapter 2. He spoke about the tree of life. It was right there. Revelation chapter 2. Verse 7. He spoke about the tree of life. Revelation chapter 22.

Verse 2. He spoke about the tree of life. The tree of life was in the beginning. The tree of life was in the end. This whole thing is about life. And so we have come into. This relationship with Jesus.

For the issuing of life. Now. When we sinned against God. We died. God created us. To put his life in us. But before God could do anything. We have sinned.

And fallen short of the glory. So we can't contain the life. So Jesus Christ came. To redeem us back. So now. He can begin to supply us. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

[ 40 : 23 ] Amen. Amen. A electrician.

Amen. Amen. Amen. Amen. A electrician. needs to be. Drows aja. Realix. Amen. Are you. Go■■one naturally. Amen. Amen. Amen. Ba mangdas PETER. Thank you.

child life Romans chapter 5 he said my time Romans chapter 5 listen let me finish this Romans chapter 5 verse 10 he said that if Jesus Christ we have been saved by his death or if we have been justified by his death all right if this Romans 5 10 what does he say for if when we were enemies when we were enemies we were reconciled to God we were reconciled to God by the death of his watch this by the death of Jesus how much more go ahead much more much more inside we were concerned we shall be saved by his life by the life say life the life Jesus supplies to you is what to save you from those challenges the life now that you are born again the life Jesus is it should issue it into you is what is not your connection so it's not your contact so it's the life of Christ inside you judge is the life of Christ in this church that makes us a vibrant church it's the life of Christ he said chapter 17 chapter the same chapter 5 17 man he broke up the fire 17 oh did you see that we are bound to rain we are bound to rain we are bound to rain we are bound to rain we are bound to rain because we have the life of Christ there's only one place in the Bible the Bible uses this phrase the life of God only one place in Ephesians the life of God it says that unbelievers are aliens to the life of God this is not about religion this is about life it's about life so the 17 of the 17 of the Romans chapter 5 17 yes what does it say for it by one man's offense death rain by one much more much more much more they which receive abundance of grace those who receive abundance of grace and of the gift of the gift of the gift of righteousness and of the gift of righteousness will reign in life in life by one by one Jesus Christ

We shall reign in life. We shall reign in life. We shall reign in life. We shall reign in life. We shall reign in life.

Because if we were justified by his death, how much more shall we not be saved by his life? The life of Jesus. And so as the high priest, he's seated in heaven and guess what?

[ 43 : 39 ] He's ministering life. That's why he said, unless you eat my body. And you don't have life. Unless you eat my body and drink my blood. Don chapter 6. You have no life.

So once we are born again, our spirits have been connected back to God. He's sitting on the throne. Jesus Christ as the high priest comes to us. And as you open yourself, as you open up in his word, in the teaching, in fellowship, guess what?

He's supplying bread and wine. Bread and wine. The word of God is bread. Supplying bread and wine. Which is bringing you life. It's bringing you life. It's bringing you life.

It's bringing you life. When sickness meets life, it goes off. When poverty meets life, it runs away. Because poverty, sickness, frustration, stress, yawning, all those things are signs of death.

I'm telling you. Signs of death. So, the crux of the message is that it's not just that we are waiting to go to heaven.

[ 44 : 49 ] We are meant to reign. Why? Because we have. He said, Pontius Pilate, at the end of Jesus' life, he lived 33 years and half years.

When he was about to finish, Pontius Pilate, look at him. The highest authority in the land. Look at him. In the book of John chapter 18 verse 38. He said, I find no fault.

John chapter 19 verse 4. He said, I'm telling you. I find no fault in him. John chapter 19 verse 6. I said, I find no fault in him. And guess what? This faultless man died.

Watch this. I'm going somewhere. He died. And when he died, watch this. Death couldn't handle him. That's the kind of life. You see, there's a difference between.

There's a difference between. Watch this. There's a difference between ordinary life and resurrection life. Resurrection life is a life that has defied any negativity.

[ 45 : 57 ] It has defied death. And death cannot hold him. And so, Pontius Pilate said, this life, this life is unbeatable.

This life is undefeatable. So, human beings passed him down. He was unbeatable. And then, he was sentenced to death. And death, after three days, death said, I can't hold this one.

Can I learn now? Hebrews chapter 7. About the high priesthood of Jesus Christ. Verse 14.

When you read Hebrews chapter 7. I was talking. I started with Melchizedek. I spoke about Melchizedek. And I spoke about how the Aaronic priesthood. But Jesus Christ, to where did he come from? Because he's from the tribe of Judah.

Now, according to the law, you can't be a priest if you are from the tribe of Judah. He said, Jesus is a priest. But the fact that he's a priest brings us into a conundrum.

[ 46 : 57 ] So, how can he be a priest when the law doesn't say anyone in this line can be a priest? If you say he's a king, that's fine. Judah, tribe of Judah is a kingship tribe.

But priestly tribe is not. Priestly tribe is Levi. And this one is from Judah. So, Moses didn't speak anything about priesthood about this family. So, how come Jesus is now a priest?

And he said, I'll show you. His priesthood is not according to the law of the carnal commandment. The law that was given to men. He said, this is not the law that makes him a priest.

But his priesthood is after a declaration by God himself. God said, I swear, today you are a priest forever. After the order of men. So, his priesthood is according to a declaration that was based on an endless life.

Read it, verse 14. For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood. Moses didn't say anything about priesthood. And it is far, it is far more evident.

[ 48 : 00 ] Far more evident. For that after the similitude of Melchizedek, there ariseth another priest. So, what does that mean? The similitude. How does it say it in your translation? After the similitude means that after the likeness of...

So, it's far more evident that after the likeness of Melchizedek, something has risen. Go ahead. Who is made not after the law of a carnal commandment? Okay. So, Jesus Christ was not made a priest after the law of a carnal.

Carnal, there is no negative. It means human. It means fleshly. It means earthly commandment. The commandment was given to men on earth. The erroneous priest based on the law that was given.

But his own was not based on this carnal commandment. But based on what? But after the power of an endless life. Ah! Watch this. After what? The power of an endless life. After what?

The power of an endless life. After the power of what? Of endless life. Anybody has a translation that uses the different word from endless? What's the meaning of indestructible?

[ 49 : 02 ] You can't destroy it. Ah! His priesthood is not based on commandments, but it's based on the power of an indestructible life. Life.

Say life. Life. Say life. Life. What sort of life? What kind of life? Endless life. So this priesthood is not just the Lord that's made it. But the power of the endless life he carries. He's priest based on that.

Amen! His priest based on the power of an endless life. So if he's working in your life, he's working based on the power of an endless life.

Amen! Is someone getting what I'm saying? Amen! So he says that, finish it. Based on an indestructible life. For he testified, thou art a priest forever.

After the order of Melchizedek. That's when God told him, you are a priest after the order of Melchizedek. Go ahead. For there is verily a disannulling of the commandment going before. Uh-huh! For the weakness and unprofitableness thereof.

[ 49 : 57 ] The commandment previously was not profiting the people. It was weak. So it was now being disannulled. And another thing is being instituted. Really?

For the law made nothing perfect. Nothing perfect, you. You're trying to obey the law doesn't make you perfect. Nothing perfect. Your health, everything. Go ahead. But the bringing in of a better hope did.

Uh-huh! By the which we draw nigh unto God. If we are drawing near unto God, it's based on this better hope. Not because you have done too many good things. But it's because of this hope that the life in Christ brings.

So you are approaching God based on the life of Christ. Not based on your good works. That's what this whole Christianity is about. It's not about what you have done.

It's about what he has done. It's about what he has done. So stop attacking people. You have done this. You have done this. You have done this. You have done this.

[ 50 : 55 ] See, you don't have any right to show who can serve God, who can praise God, who can praise God. You don't have that pay grade. You can't tell who is in based on works.

You are in not based on works. You are in based on him. It's life. Endless life. So what I'm trying to say, can we do anything at all? If you have the endless life, you can't do it.

Now, okay. Now I'm born again. What if I keep messing up? It's affecting your receptivity. It's like phone, the bus. You see the bus. Your signal strength is getting weaker and weaker.

You know, when you go underground, you don't have signal strength at all. Does that mean you are no longer a T-Mobile, a Vodafone customer? You are still a customer, but no receptivity. You've gone underground. 4G is not working for you.

Go underground. And so, good. Some nice WhatsApp pictures that your friend from Jamaica is sending to you. He can't come. Why? Because you are underground. No connectivity.

[ 51 : 56 ] You are still Vodafone customer. You pay the bills, okay. But no signal. No connection. So sin will spoil your signals. Sin is what?

The fact that you don't have a signal or you don't make a phone call doesn't mean Vodafone has canceled your contract. No, they don't cancel your contract. You pay anyway. So the fact that you fell in sin doesn't mean God has forgotten about you.

He hasn't forgotten about you. But your signal is being affected. And so then the endless life, the life you are supposed to be enjoying, you are not enjoying it. And so sickness begins to take over.

Challenges begin to take over. Because that's why many Christians, they are not enjoying the life in Christ. And so a lot of things come unto them and they say, God, where are you? Where are you? No, no. Don't try telling me I'm acting by faith.

Your faith will make you stay in strong signal level. Your faith will keep you in strong signal level. That's why we are dealing with conscience. Some of us are conscious of speaking to us.

[ 52 : 55 ] We don't listen to it. And so, you know, I'm weak towards this thing. I'm struggling. You are struggling. You are also cutting yourself from help. But verse 22 talks about his assurity of the better covenant.

And verse 25 is where I speak. I'll pick it for. Verse 25 talks about because he has an endless life. Verse 24. Because he has an endless life. but this man because he continues because he continues forever the other ones they couldn't continue forever because they keep dying they keep dying so they couldn't be a permanent priest they keep dying but he watch this his priesthood is permanent and he sacrifices once so sin is not a problem for him anymore he has dealt with the issue of sin now he can be issue in our life so watch this he said by he he continues forever why why he had an unchangeable priesthood his priesthood doesn't change prime minister will change how many of you know that company bosses will change you chief executives will keep changing because they can't stay there permanently but i said but this one because he has an unchanged watch this because he has an unchangeable priesthood he is also verse 25 he is also able to do based on the indestructible life he is able to do something for us so first of all three aspects of before let me end three aspects of the jesus's priesthood three aspects number one is the ironic aspect number two is the keenly priesthood so an ironic priesthood number two the keenly priesthood number three the heavenly priesthood now the ironic priesthood deals with sin the keenly priesthood ministers to us and the heavenly priesthood says wow wow he is also able to save to the atomos those who come to god by him seeing that he ever liveth it's in your Bible it's in your Bible seeing that he ever liveth that's why he's able to save to the atomos not temporary to the atomos the priesthood unchanging we thank god for using the servant reverend dr david entry to share this awesome word if this message has blessed you in any way please spread the word by sharing it and send us an email to amen at caris.org remember to stay connected with us on facebook instagram youtube and twitter for regular updates on what god is doing here at caris ministries stay blessed